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A MONTHLY MISSIONARY JOURNAL

Published by The Board of Foreign
Missions of the Synod of the Re-
formed Presbyterian Church of North
America in the interest of Mission Work

NEED IN THE NEAR EAST

Touching appeals for relief in the Near East are being made throughout our country. The Board of Foreign Missions has not this year made any appeal, because it has felt itself restricted by the rule against special drives adopted in connection with the budget. Yet the need is great—*IT IS TRAGIC*—and our missionaries are eager to receive and distribute relief. We now make no "drive;" but if any heart feels a Christ-like pity and sends relief, it will go at once to its designated end.

We hope also that the budget will be raised in full, for, unlike most other schemes, Foreign Missions must receive all its allotment or be caused to retrench.

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A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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JANUARY, 1921

No. 12

MISSIONARIES AND INTER-DENOMINATIONAL WORK.

By F. M. FOSTER, Ph. D.

With some of the views of Dr. Foster we are in cordial agreement and with some we disagree. Anyhow, Dr. Foster has been a member of the Board of Foreign Missions for many years and his views are of interest to the Church. It should be said that the Board has never favored union work and Dr. Wright's appointment was because of exceptional conditions.—ED.

The resignation of Miss Smith, China, as a member of the working force there, brings up anew the question of the attitude of the Church to Inter-denominational Work. In the opening of missions, the various denominations carried on work, each probably wholly independent of the other. As time went by and the work progressed, meetings of missionaries scattered through a Province; or Provinces, were held for general discussion of mission problems, consideration of difficulties, and the lines of most effective missionary operation. After while, union work on some few lines was suggested. A small, and somewhat restricted, beginning was made. The small beginnings grew larger—as is usually the case. The principle of union work began to get hold; and also the idea of, for illustration, a united church, "One Church for China." Why have ten theological seminaries when one, well-equipped large one would free perhaps a dozen missionaries for other work? Why have twenty high schools when a few, well located and equipped, would make a much higher standard possible?

Why have missionary doctors train native physicians, with limited equipment, when a medical college, centrally located, can train students far better? Why have nurses seek to train women to be nurses when, at a Union Training School, they can be trained more efficiently? Thus through the list. Anybody can see where the principle of Inter-denominational Work leads.

These interrogations can be readily answered, if the Church sends missionaries to obey Christ, "Teaching them to obey all things whatsoever I have commanded you." A Union Seminary would not do this; nor Union High Schools; nor Union Medical Colleges, and on down the list. To go into such union work is practically to agree to a lower standard for supposed advantage. The training a student in a Union Seminary, College, Medical School, Nurses' Training School would receive would not be up to the standard of divine truth. And supposing that these things were taking place in China, the Chinese are losers for many generations. The union work is not up to the standard; and those trained will not be up to the standard. "The truth shall make you free;" but, on a union basis, we prepare our workers without important portions of it, and the people are "left bound."

As stated above, the principle of union preparation of native ministers, doctors, teachers, nurses, etc., has made inroads in all missions. In our own Mission in China, the outworking of the matter has progressed so far

that Dr. Wright seems to occupy a permanent place in Union Medical College, Canton. And, the Board, not agreeing outright to Miss Inez Smith's request, backed by some of the missionaries—but not by others—to go on the staff of Nurses' Training School, Canton, she resigned, and went anyhow. It appears, also, that others

are innoculated with the same idea of union work.

The writer was, and is, opposed to union work. It is doing harm now. It will do greater harm in the future. The first step toward Miss Smith's resignation was taken when Synod sanctioned the "loaning" of Dr. Wright to Union Medical College, Canton, for "one year."

THE LO TING GIRLS' SCHOOL.

The Chan To Girls' School came into being one year before the Mission took over the Lo Ting station. It was re-organized by Miss Jennie Dean in November, 1913. When ill health compelled Miss Dean's return to the United States early in 1914, the work was tided over by Mrs. E. C. Mitchell until Miss Margaret Stewart's arrival at the station in September of that year. In the fall of 1916 Miss Dean returned to share the responsibilities of the school. To Miss Stewart, working single-handed during those two years, was given the honor of blazing the trail for the "True Way" Girls' School, in a city where education is held in high esteem and where education for girls was not unknown, the government having established a large co-educational primary school, and later, in 1917, opening a girls' higher primary. In spite of this competition and the difficulties attendant upon insufficient and inefficient teachers, the Lord prevailed as always, and in these six years the Chan To School has won for itself a recognized place in the community, as the following study in contrasts will reveal.

In 1913—There were twenty-one pupils enrolled in three grades of the Lower Primary.

In 1920—Eighty pupils enrolled in seven grades of the Higher and Lower Primary, Kindergarten and Woman's Class.

Then—One man teacher, no women teachers.

Now—One man teacher and five young women teachers, two of whom are graduates of 1919.

Then—Improvised native dwelling served as a school building.

Now—A modern three-story building, the Redpath Memorial, with seven classrooms and a chapel.

Then—No dormitory accommodations.

Now—Spacious dormitory on third floor, with private rooms for teachers.

Then—One boarding pupil, supported entirely by the church.

Now—Seventeen boarders, including three teachers; nine pay entire board; four pay one-half, and three pay one-half through self-help department. Only one is supported entirely. The boarding department is organized into a club and managed exclusively by the Chinese teachers.

Then—The average age for entering the first grade was twelve years.

Now—The average age is eight years.

Then—Total tuition for one year was \$40.00 (\$2 per pupil).

Now—Total tuition receipts are \$200 (\$3 Lower Primary and Kindergarten, and \$4 Higher Primary).

Then—A mere tolerance toward the Gospel.

Now—A decided change in attitude, a real receptivity being perceived.

Then—No Christian pupils.

Now—All the older girls are believers. The total who entered the church is eleven, which is all who have liberty to take the step.

Two classes have graduated from the Higher Primary. The first in December, 1918, of one pupil, Cheung Sau Wa, a wealthy girl, who spurned the Gospel during her school days but on returning ill from the Canton Government Normal School surrendered to her Saviour in the Lo Ting Hospital and witnessed mightily in her victorious death. The second class of four Christian girls received diplomas in December, 1919. One, Taam Shui Kei, is our representative at the Canton Union Normal School this year, two are teaching in the school, and one is soon to be married. Of these five graduates, three were among the original twenty-one pupils. Besides these Higher Primary graduates, twenty have graduated from the Lower Primary (4th grade).

The total enrollment for the six years is 280 pupils. The inability to better conserve the results of large expenditure of energy is a matter of regret. Formerly a large per cent. of older girls entered only to drop out in a year or two to be married. Now the school seems to be coming into its own in securing a greater number of regular first grade age as well as Kindergarten trained children, thus ensuring a large per cent. remaining to graduate. The Kindergarten, established in 1917, has been an important factor in awakening the people to the value of Child education.

The crowning event of the six years is the new school building, the gift of Mr. R. N. Redpath. The location is the interior walled city, the site of the old chapel. Outgrowing the original dwelling and later the rented building, the station cast about for a suitable location with a view to building. Failing in this, the suggestion to remodel the chapel for a school building and find a better location for the chapel was acted upon, with the result of the present modern building.

The work is further facilitated by increasing efficiency in our teaching

staff. One young woman is teaching advanced subjects formerly taught by a man. This leaves but one man teacher, Mr. Lei, who has been with us from the beginning, and it will be gratifying when he can be replaced by our own graduates returning from the Normal School equipped for teaching Chinese classics according to modern methods.

Because of the fact that the children of Christians in the Lo Ting church are very much in the minority, over 95 per cent. of the pupils come from non-Christian homes. Hence it cannot be said that the True Way School exists primarily for the children of Christians, as our educational policy recommends. But great praise is due our Lord that all of the older girls who have arrived at the age to decide for themselves, have chosen "The Way," Christ Jesus; the large majority desired baptism in spite of any consequences from unwilling parents. This would seem to justify the school's existence, functioning in the community as an evangelizing agency, and helping to release the age-long bondage of our Chinese sisters.

What of the next six years? Can we in vision see—

1. A High School added.
2. Numbers of Christian Primary Schools organized in Lo Ting district.
3. A paying industrial department which will enable young women to obtain a Christian education.
4. A free Kindergarten as a nucleus for evangelism in the centre of the city.
5. The Chinese becoming more and more responsible for the finances of the school.
6. The school's ideal realized—to be a real spiritual Power House in Lo Ting.

Our hearts beat high with expectation for the future of the Lo Ting Chan to Girls' School as teachers and pupils come absolutely under the sway of the Master Teacher.

THE STORY OF CHEUNG SAU WA.

By MRS. J. M. DICKSON.

The following article was written by Mrs. Dickson for the Juniors and intended to be published in the special number of last month. It was delayed by the mails, but will be enjoyed by the Juniors this month just the same.

Dear Juniors:

Once upon a time there lived in the city of Lo Ting a little girl named Cheung Sau Wa. When Sau Wa was about seven or eight years old her parents sent her to the "True Road Girls' School" to be educated. Sau Wa's grandfather had been an official, her parents were very wealthy, and she herself had slave girls to wait on her. She was a bright girl, but very proud; too proud to be dishonest or do anything mean in school, and too proud to be a Christian and have people laugh at her. She often told the other girls not to believe in Jesus, but many did not listen to her. Sau Wa was the first girl to graduate from the school, and she was very happy to receive her diploma as she was probably the only girl in the whole city who had been able to go to school long enough to graduate.

Now that she had finished school in Lo Ting she decided to go to Canton and study further. Her teachers were very sorry that she persisted in refusing to let Jesus into her life, but Jesus had a plan to bring her to Himself, and one which none of us ever dreamed of. She was in Canton only a few months when she became ill, so ill that her father was sent for to bring her back to Lo Ting. He went at once for her and hired twenty soldiers to come back with them so that no one would dare to kidnap her, knowing her parents had lots of money, the robbers might steal her and hold her for a big ransom.

Soon after this, one day at church,

one of the school girls came and said, "Oh, do you know Sau Wa is dying? She is very low, can hardly speak, and if she dies she will be lost, for she does not believe in Jesus. She often in school tried to keep us from accepting Jesus as our Saviour and now we are so afraid she is going to be lost, and what can we do?" We all knew Sau Wa knew her Bible well, for she had studied it years in school, so we decided to pray hard for her and ask a lot of the Christians to do the same.

Every day her father called in Chinese doctors and they gave her lots of medicine, but she didn't get any better. At last one night she nearly died, and the next morning said to her parents, "Satan came for my soul last night. Today I am determined to go to the Christian hospital." She was very much frightened. She had been allowing Satan to claim her but did not realize what it meant till it was almost too late. So that morning she was brought up to the hospital and the father was told just how sick his daughter was; but he asked if she were to die to let her die there.

When patients come to the hospital we always tell them about Jesus, but we did not need to tell Sau Wa because she knew all about Him, but we gave her some of the pretty post cards that you had sent us and we had Bible verses written on them for her to read.

Several times as she became weaker her mother who was staying with her would become frightened and run away and Sau Wa would cry out, "Oh, mother, don't you love me, another day it may be too late." But her mother did not run away because she didn't love her, for she idolized this only child, but because she feared death.

After Sau Wa had been there ten or twelve days she suddenly asked, "Do you think God will leave me? I have been a very wicked girl. I have

broken God's commandments, and disobeyed Him all this time, and have never confessed Him before men, and oh, I'm afraid He will leave me. Do pray for me." We told her God did not want to leave her if she would let Him stay, and that she must pray for herself, for she knew how, and she knew we were all praying for her. From this day on her constant request was for us to pray for her, and the burden of her heart that she had neglected God so long, had never been baptized or confessed Him before others, and now would He be Merciful or only Just? How we ached for this girl's sorrow and prayed God to give her peace. Her pride was gone, utterly and forever.

On a lovely Sabbath morning we saw she would be leaving us before long. Her mother had seen the same and had gone home. As we entered her room her greeting to each of us was, "Please pray for me." Several times she prayed for herself, and then she said, "I'm not afraid to die. I didn't know at first I was so sick, but now I know, and I'm not afraid; but oh, I'm thankful I am here." And do you know why she was so glad to die in the hospital? If she had died at home she would have been put out into the yard, or off in some dark corner, and everyone would have left her, and then they would have hired some men to take her out and bury her. Although her parents loved her, there are so many superstitions connected with people so ill that they would have been afraid to have stayed with her and taken care of her at the last. Sau Wa talked with us to the very moment she left us and went to Heaven and there we expect to meet her some day, and although none of you knew her in this life you will know her when you meet her in your home above.

When A Loi, the little leper girl who wrote to you last year, heard of Sau Wa's death, she cried, "Oh, let's hurry and go to Heaven, too, and we can see her and see Saam Mo and Sz Koo and we can talk with Jesus, too,"

and A Loi went about three months later.

After Sau Wa died her father brought some lovely silk clothes for her, and when she was put in the coffin, a lot of holes were burned in the clothes so robbers would not steal them from her grave and pawn them. Her mother sent five cents to put in her mouth (for her Spirit to use in buying tea on its journey to the spirit land). Of course her parents did not go to the funeral, for, according to Chinese custom Sau Wa was "only a girl, old enough to be married and yet still in her father's home," and they feared her spirit would find its way back to their home instead of going to that of the man who was to have been her husband. However, they were more than thankful that the Christians went, and that there were people who were willing to do all possible for their daughter and were not bound by fear or custom to neglect anything that would ease a sick child.

Sometime before Sau Wa died she asked her father and mother to put away their idols and believe in Jesus, but neither of them has done this. Her father is indifferent, but her mother refuses to give up the old customs, and has spent days and days weeping for her girl. We have often told her the only way she can ever see her again is to accept the same Saviour her daughter accepted, but she persists in clinging to her superstitions. She often puts food around in different parts of the house and the next morning it is gone, and she declares Sau Wa's spirit has come back for it, and although she is told that the cat or birds eat it she still believes it was taken by her child.

Are you willing to pray every day for Mr. and Mrs. Cheung until they accept Christ? And as soon as they do we will write again and tell you, and I'm sure when you meet them in Heaven you will be glad that you had a part in helping them to become Christians, and you will be glad to see Sau Wa's joy at meeting her parents again.

NEWS FROM THE FIELD

AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2410 N. Marshall Street
Philadelphia, Penna.

CHINA.

Tak Hing, China. The news budget from Tak Hing is an interesting one this month. Much apprehension has followed the accounts of the revolution in that district of China, but our missionaries have been kept in safety, suffering only the undoing of their plans for work. Mrs. Kempf gives these items:

"Notwithstanding the unsettled conditions and the fear of the people we were blessed in being able to hold our Communion Service as expected on October 10.

"There were seven baptisms, two men and five women."

* * * *

"Due to the unsettled conditions here between the two provinces of Kwong Sai and Kwong Tung, the river steamers have not been permitted to run for over two weeks.

"It was feared that they might carry soldiers down the river from Kwong Sai."

* * * *

"Have had the Stars and Stripes waving for over three weeks, and our Chinese brothers and sisters are appreciating it very much.

"The teachers in our boy's school asked for a flag to put on the outside of our school."

* * * *

"The general feeling is, that American people and American property will be respected, especially if the flag is waving."

* * * *

"The people are in great fear and the rumors are plentiful. The Kwong Sai soldiers are here but everything is quiet and peaceful."

* * * *

"Extra care is being taken up in the

city by locking the city gates every night."

* * * *

"The schools here in Tak Hing are continuing the same as usual. One man who was fearful of what might happen came in from the country for his boy and took him home. The others prefer to stay in the school building. The fact is that the girls' school has received some new students; they were sent down to our school, thinking it was the safest place for them to be."

* * * *

"We are now having clear, bright sunshiny days."

* * * *

"We were all rejoiced to welcome Miss Stewart back today. She arrived in Tak Hing at 12.15 this A. M. Only Dr. Robb, who went to Hong Kong to meet them, has seen Dr. and Mrs. Wright, as they went direct to Canton.

* * * *

Dr. A. I. Robb writes of the disturbances in China and of conditions at the Tak Hing station. The letter was written shortly after the communion at Tak Hing, which was held October 10. He says:

"The best laid plans o' mice and men gang aft aglee' is true in China no less than in the land of the Scottish bard. The particular thing that has played havoc with plans here is a new revolution, or maybe rebellion, dependent, I suppose on the outcome.

"The present party in power in this Province is composed for the most part of men from Kwong Sai. Another party is trying to throw them out and gain control itself. Whether it would give any better government is an open question. The fact that is patent to all is that the struggle gives opportu-

nity for all sorts of lawlessness, and some inconvenience.

"We have been isolated from the outside world for two weeks and may be for some weeks to come, owing to a certain general of the new party having seized the port of Sam Shui, between here and the outside world, and put a stop to the passage of boats.

"The people in general would be very glad to see anything new, as they think it could not be worse than the government they now have, and so forces of men varying from a few tens to thousands are springing up all over the province. But they are not coherent, and not pulling together. The people are in a terrible state of fear. It is exceedingly hard for us to understand why they should be so afraid, until we remember that of the men now in office in China a very large percentage have been robbers, and that the present military rule is largely robber rule. Also that, while there is a percentage of loyalty in the purposes of these roving bands that are springing up, personal greed and a desire to loot are in many if not most cases the ruling idea. Any disturbance such as this gives the bad element a chance, and in general the Chinaman thinks that a soldier is a robber if he gets the chance, and I fancy he is nearly correct so far as China is concerned.

"The disturbance has not interfered with our communion at Tak Hing. We had nearly the ordinary attendance, and an accession of seven adults by profession and baptism. School work goes steadily ahead, and the schools are perhaps fuller than ordinary. Last Sabbath Communion was held at Ma Hui with two accessions and 26 communing.

"A flood destroyed part of the chapel wall out there this summer, and, after making appeals to us to help them, the brethren show considerable indications of going ahead and making the repairs themselves, which is what we want them to do.

"The same flood, which rose above all records, destroyed the chapel at San Kong Shi, which belonged to the native church, having been purchased by them without any help from the American church. They lost a number of their homes as well. They want to rebuild now, and think they ought to have \$80. Of this, they have subscribed \$11, and are now making an effort to get help from the Tak Hing brethren, and we have told them to raise what they can among the Chinese, and then we will see what we ought to do. It is difficult to hold back and insist on their putting forth efforts that mean self-denial and deprivation of what we would think essentials, when an appeal to the home church for a few dollars would undoubtedly find response, but the only way for a Christian to grow, or for a church to grow, is to honestly give God what he asks in effort and self-denial, so we have become apparently hard-hearted and refuse to help until they have made a real effort for themselves, and our hearts rejoice at the growing vision and character of a good many of our Christians, under this apparently hard, but self-respecting, method of procedure.

"People are far more interested in politics than in religion, as we find on trying to itinerate, but it is known all over that the Christians are not worrying like other people, and an enormous number of people are getting the idea firmly into their minds that there is something in the religion of Jesus Christ that gives people relief from fear, and I am sure no one at home can have any conception of how absolutely the lives of the heathen are filled and dominated by fear.

"One of our deacons who has had a tremendous struggle for a living and has been one of a few who attends church and gives 'out of his deep poverty' has been unexpectedly and greatly prospered within a year or two. He has opened a new restaurant at a place five miles down the river, and just

recently has rented a house there for a chapel at a cost, I am told, of \$3 a month, where he preaches himself and holds meetings. At our communion on the 10th two men from there who had enrolled in the spring were baptized, the first fruits of his free service for Christ, and I am sure the man himself was the happiest man in the church that day.

"Our returning missionaries are due in Hong Kong next Sabbath, and we are wondering how they will get up the river. One or two steamers have come up under guard of an English gunboat, to get beef and chickens for hungry Hong Kong, and they may be able to get passage on one of these.

"The Canton paper, a few days ago, had the statement that Lo Ting and Tak Hing had both been looted by lawless bands. It is not true of Tak Hing at all, and the latest word from Lo Ting all was quiet there. We are all safe and going ahead with our work, and the main ground of apprehension is that alarmist stories may reach our friends and they will worry about us.

"The best laid schemes o' mice and men gang aft a'glee.' Yes. But God's plans never miscarry. His purposes are never thwarted, his vision never mistaken. His Spirit never grows weary, and he makes even the wrath of man to praise Him. Some of the things we had planned this fall are not being done. Some of us have been called to do things we had not expected to do. Some of us have met with trials we were not seeking at least. But as one of our Christians said a few days ago, 'No matter what happens, Jesus is winner,' and all this turmoil will turn out to the furtherance of the gospel."

* * * *

Do Sing, China. Rev. R. C. Adams, who, with Mrs. Adams and baby Roy, holds the Covenanter fortress at Do Sing, wrote on October 29. Says Mr. Adams:

"Notwithstanding the disturbed conditions throughout the country, Do

Sing has been comparatively quiet and peaceful. One of the elders remarked recently, "God has heard prayer and taken fear from the hearts of the people. Do Sing is more quiet than any other town near here." There are many robbers in the country and large numbers of people from the country are moving here for safety. We hear the opposite process is going on at Tak Hing. The prevalence of robbers in the country interferes with itinerating work.

"We had hoped to hear Rev. Griffith Thomas in Wuchow, but owing to interruption in West River traffic he could not come. Another disappointment is the postponement of the conference of Chinese and foreign workers which had been planned to take place this week at Tak Hing. A splendid program had been arranged but on account of the disturbed conditions it seemed unwise to attempt travel at this time. As we see our plans for work set aside we can only look to the Great Planner and know that His ways are better than ours.

"At Fungtsuen communion was observed October 10. This is the place where the blind man, who was a fortune teller before his conversion, is preaching. He attended Training School last winter and now preaches without salary. One evidence that he is working is the fact that some of the "slackers" are rather envious of him because they do not like to condescend to have a blind man and a "babe in the faith" teach them. He is also enduring persecution on the part of his mother. Two were baptized and received into full membership in the church. Six registered as inquirers. A man who was baptized last spring brought one man who was ready for baptism and five to register for probation. He is an influential man in his village and often has meetings and teaches the doctrine. He says the whole village wants to be taught.

"The following Sabbath was com-

munion day at Do Sing. It was a helpful communion season. The members attended the preparatory services well and each night meetings were held for the public, and the house was well filled each evening. The people seem to want to hear the message, for they listen attentively. Five men and one woman were baptized.

"Mr. and Mrs. White, Korean Christians, came here while we were at Cheung Chau. When we returned she was living in a hotel, he having gone to Canton and other places to find an opening for his business. The following Sabbath she was at church and has since attended regularly both the Sabbath services and the prayer meetings. She can speak only a few words of Chinese but she brings her own Bible and hymn book and when we read she reads the same passage in her own Bible. When we sing she finds the same number in her book and sings in her own language. The Lord's Prayer she also repeats in her own language. Alone and unable to speak she was very lonely. To add to her loneliness she took sick. There she was in the hotel, unable to speak to any one and with no one to wait upon her. Mrs. Adams gave her some medicine and the next day she was feeling better. (Whether the medicine had anything to do with it or not we do not know, but she gives the medicine the credit for healing her and now is not able to thank Mrs. Adams enough.) Before long she found a room which was much better than a hotel and near to some of our Christians, where she could have some fellowship with them. Before long her husband sent word for her to come to Canton to be with him but no boats were running. Even mail service was interrupted for two weeks and as her husband was in the fighting district she was greatly concerned for his welfare. How happy she was a week ago today when her husband returned. Although the gates were locked and they would have to make a long round-

about journey to get home, Mr. and Mrs. White were at prayer-meeting Thursday night. In her broken way she said, 'We came to thank the Heavenly Father for reuniting us.' They have rented a room next door to the chapel at a higher rate of rent than they are now paying, in order that they may be where they can attend all chapel services. Locked gates will not prevent them from attending night services.

"For a few days the people of Do Sing were very much frightened because of the presence here of Kwangsi soldiers. During that time we had quite a number of women and children staying in the chapel, especially sleeping there at nights. They greatly fear soldiers in China, and not without reason.

"Our assistant preacher has heard a number of non-Christians say that the chapel is a safe place to stay because God is watching over it."

SYRIA.

Miss Elizabeth McElroy, one of the three young women recently sent to Syria, is now a student at the Language School at Suk-el-Gharb. She expects to be stationed at Mersine when her course in the school has been completed. Miss McElroy sends an account of her journey from New York:

"As we sailed from New York, leaving our native land behind, I felt like the crew of Columbus when it launched forth into the unknown deep. But I was soon reminded of God's message to Job in the boundless sea, 'Hitherto shalt thou come and no further, and here shall thy proud waves be stayed.' These words were a comfort to me during the entire voyage.

"The first Sabbath after sailing, mass was celebrated at 9 o'clock by the Roman Catholics. But on the second Sabbath a Protestant service followed the mass and was conducted by a Methodist minister, who was returning to Italy, the land of his birth.

During the meeting two Presbyterian missionaries, Miss Horne, of Beirut, and Miss Brown, of Sidon, gave very interesting accounts of their work.

"On our way we called at Naples and Alexandria. The time spent there will long be remembered by me. While aimlessly walking through the streets of the latter we chanced to see the sign, 'American Mission.' We immediately stepped inside the gate and made our way to Mr. Bell's office. We introduced ourselves and received some valuable information about sight-seeing. Acting on his advice we decided to visit Cairo. He kindly telegraphed to my college friend, Miss McCrory, who met me at her mission station in Benha, which is on the line between Alexandria and Cairo.

"On arriving in Cairo, the capital of Egypt, we were given a competent guide by Mrs. Harvey, of the United Presbyterian Mission. He immediately took us out to see the Pyramids and Sphinx. We were awed by these celebrated monuments, which have been standing during countless ages. Returning in the evening to our hotel I was delightfully surprised to meet Miss Sara Adair, another Cooper colleague, who took me to her home for the night. The following day she went with us to see the Citadel, two famous Mosques, and the Museum. She, together with several of her lady friends, royally entertained us to luncheon in their home. Long will we sound the praises of the United Presbyterian missionaries in Egypt.

"On reaching Beirut, we learned that our missionaries on the field had planned for us to visit our different stations. For this we feel very grateful. In spite of existing adverse conditions, Mr. Samuel Edgar secured for me a ticket to Mersine. On my way up there I went ashore at Latakia and, after meeting Miss Edgar, only had time to breakfast with Dr. and Mrs. Balph before the "Isphhan" proceeded on her northward journey. Early the next morning we entered

the beautiful bay of Alexandretta. The general appearance reminded me somewhat of the Bay of Naples. The towering mountains fringe the harbor, giving only space at their base for this noted coast city. I sent a note to the missionaries there with one of the boatmen. Soon Dr. Kennedy came on board and took me ashore. Here I shook hands for the first time with Mrs. Kennedy, of whom I had heard so much through her sisters, Mrs. John and Will Edgar, also met Miss Evangeline Metheny, who is at the head of the school in Alexandretta. While I was there Mrs. Kennedy was called to take down the names of seventy-two people whose homes had been burned—sad but true—for the second time. A certain day was set when they were to come in person to receive some clothing. Cut-out garments were given to them, so that they might not be tempted to use them for some other purpose. After tea, when the only three Americans in Alexandretta were present, I embarked once again. To my surprise the steamer turned her prow southward toward Latakia and arrived at Sudea the next day. Here I was interested in watching the cargoes of twelve sail boats laden with silk being taken aboard. On Monday morning I beheld for the first time my future home—Mersine. An Armenian nurse who slept in my cabin took me direct to our mission building. After hearty greetings by all, Miss French showed me the rooms I am to occupy when I return next year. From my window I shall have a splendid view of the ever-changing sea. In the playground below the Willson children have an American flag hoisted from the topmost branch of one of the trees. While I was there Mr. Willson had a serious attack of tonsillitis but was on the way to recovery when I left. Little do we know of the variety and nature of the work done by the Willsons and Miss French. The Near East Relief Work requires a lot of extra labor.

Some time before I arrived several thousand sacks of flour were sent through for Adana via Mersine; but as the road to Adana was closed it was stored in the Mission compound. Orders were given later to sell some of this wheat in Mersine. All this had to be attended to by Mr. Willson over and above his regular work in connection with the Mission. This is only one example of the many, many things the missionaries there are called upon to do from time to time. Miss French is dearly loved by all those about her. She has charge of both the boys' and girls' schools, each of which has two native teachers. May God soon call some one to fill the place of the late French Carithers. We hope that conditions will soon be such that the much-needed boys' building, for which the French Carithers Memorial Fund was raised, may be erected. Owing to the unrest in the interior around Mersine, the missionaries were not permitted this year to spend the summer vacation in Guzney.

"On my return trip Dr. and Mrs. Kennedy came aboard at Alexandretta. Mrs. Kennedy was going to Latakia for a short holiday. At Latakia Miss Shanks joined me again for Beirut. Evidently Beirut had received an unfavorable impression from our first visit, for it was impossible to find lodging when we arrived there. We learned afterwards that it was really due to the arrival of a boat from France, whereby all hotels were filled. Through the especial kindness of Dr. Kennedy, who had accompanied us to Beirut, we succeeded in getting into a private home.

"The next morning as we ascended the Lebanon Mountains to Suk-el-Gharb we saw terrace after terrace of mulberry bushes, fig trees and vines. The mountains here have a beauty all their own. One can gaze at these mountains for hours and days and not grow weary. One may view them in the morning when the sun bursts forth from the rocky summits revealing peak after peak and valley

after valley. One may view them at even, when the last rays of the setting sun array the clouds in crimson, purple and gold. The rugged forms of the mountain peaks soon lose their sternness and gradually fade away into a halo of indescribable glory. Then view them at midnight, when the moon beams down so serenely through the crisp air. This exquisite beauty overwhelms the mind with a new sense of the presence of Him who made the heaven and earth and the everlasting hills before whose majesty even the glory of Lebanon is a thing of naught.

"This year the new Missionary Training School at Suk-el-Gharb will have ten students. May this school prove a great blessing to mission work in Syria by sending forth its students well qualified to proclaim the Gospel of Jesus Christ in Syria's tongue.

"It is a daily encouragement to know that I am being remembered in prayer by the Church at home."

AFFLICTION

A little bird, as blithe and gay

As ever made the woodlands ring,
Fell from his sky one fateful day,
And broke his wing.

So piteously he fluttered there,
Upon the low and barren ground,
While all his mates, on wing in air,
He, earthward bound.

All mute with pain and grief he lay,
Deep listening to their distant song,
Until the shadows 'cross his way
Grew gray and long.

No more he'd rise on soaring wing
In freedom towards the smiling
sky;

But might he tune his throat to sing
New melody?

So, in his song of chastened trill,
He poured his heart of memory;
His soul in cry in outward thrill
Of harmony.

Till through the woods no song is
heard,

No winged bird will ever sing
Like to the sweetness of the bird
With broken wing!

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

NOTICE.

Would our contributors please bear in mind that ALL material for Women's Department should be sent direct to either Mrs. M. E. Metheny or Mrs. J. S. Martin. Both can be reached if addressed, College Hill, Beaver Falls, Pa.

Postage, time and labor will be saved if this be followed.

THE BIBLE AND MISSIONS

CHAPTER III.

Every Man In His Own Tongue.

(Continued)

16. What body of Christians in Southern India, and whom do they claim as their founder?
17. To what persecutions were they subjected when the Portugese ruled?
18. What relieved them?
19. How many bodies still exist, and what are their numbers?
20. What is the Nestorian tablet, and where was it found?
21. What did it prove to be?
22. What other inscriptions are witnesses to the missionary work of these Syrians?
23. The greatest translation in the early centuries of Christianity?
24. What was the only one accessible in the Middle Ages?
25. Who made from it the first English translation?
26. Who translated the Bible into Gothic?
27. What is his story?
28. Where is there a fragment of it?
29. What caused decline in Bible reading?
30. What revival in the eleventh century?
31. Which are the greatest translations?
32. What is said of the adaptation of the Book to translation?
33. Into how many languages has it been translated at the beginning of the modern era of missions?
34. Since the opening of the nineteenth century?
35. What are for the most part the languages into which it has not yet been translated?
36. Into how many has it now been translated?
37. What book stands next to the Bible and into how many tongues?
38. What problem demands a supply of the Bible in vernaculars?
39. What difference between ancient and modern missions?
40. What are some of the difficulties of translation?
41. How was a word for Thanksgiving found among a Congo tribe?
42. What is done where there is no word to express the idea?
43. What difficulties in the translators themselves?
44. What modern science owes much to missionary translators?
45. Who has supplied the dictionaries used in commerce and diplomacy?
46. Of what languages did Carey make dictionaries?
47. Who made the Burmese dictionary?
48. What dictionary cost \$60,000?
49. Who made both German-Tibetan and English-Tibetan?
50. How many of different African languages?
51. Of British India?
52. How many words of the Tamil-English listed for the first time by Dr. Winslow?

53. Give an account of Carey's labors in this line.
54. What of Judson's sufferings for his translation?
55. How was his Bible MSS. preserved?
56. What was the length of his task?
57. What proportion of the human race can be reached by the Chinese translation?
58. What was Morrison's one line of access to the Chinese?
59. What did he accomplish?
60. What preparation had God already made?
61. How did Morrison earn the means of support?
62. Who worked with him?
63. What was the penalty if a Chinese accepted a foreign religion?
64. How were the Bibles distributed?
65. Name some other translators.
66. How was a Japanese Bible made in China?
67. Under what circumstances did Dr. S. Williams begin Japanese translation?
68. When did the first Protestant missionaries enter Japan?
69. Who were these men?
70. What influence had a floating book on the future of Japan?
71. Who translated the Japanese Bible of today?
72. When and by whom revised?
73. What was the preparation for translation into Korean?
74. How long ago did the Koreans get their phonetic alphabet?
75. Which entered Korea first, the Bible or missionaries?
76. What sign-post still along the roads?
77. Whence the first translation, when and how did it enter?
78. When was the first known attempt to bring in the Bible?
79. What was its result?
80. How was it introduced?
81. What translation from the East?
82. When was the authorized version, in Korean completed?
83. How were the Gilbert Islanders given the Bible?
84. Tell of the liberality of the Islanders.
85. Of the translation of Nott of Tohiti.
86. Work of John Williams.
87. Eaton's account of the delight of the Aniwan.
88. Who were the translators of Savage Island?
89. What was the difficulty in S. New Guinea?
90. What is the size of Madagascar, population; what was its advance in civilization in 1891?
91. What of the government, and moral state?
92. The first attempt at missions?
93. The first successes?
94. What evils after the death of the king?
95. Who began and carried on the persecution?
96. What was the character of the persecution?
97. What was its length, the sufferings and heroism of the natives?
98. Did the persecution decrease the church?
99. What took place in 1868?
100. How many varieties of speech in Africa?
101. How many yet to be translated?
102. What remarkable translation in Uganda?
103. Who made the first American Indian translation, and when?
104. Story of the Perces search for "the Book of Heaven"?
105. One result, and when was it printed in this language?
106. The greatest Indian translation, and the most recent?
107. Story of the Cherokee alphabet.
108. To how many is the Bible accessible in the Arabic version?
109. When was it made, and what other versions of the Levant?
110. What is the greatest achievement of the nineteenth century?

MARY E. METHENY.

JUNIOR DEPARTMENT.

Lamplighters Across the Sea.

CHAPTER IV.

"The Book Fished Out of the Water."

Dear Boys and Girls:

I am sure you all remember the dear little baby boy that was taken out of the water by the Egyptian Princes, who, under God, led the people of Israel out of Egypt and wrote the first five books of God's Word. Even as Moses was saved from the water so was the "Lamp of God's Word" saved and made a means of opening the closed doors of Japan to the "Lamplighters."

Read the Emperor's edict on Page 57 and then think how in spite of all the warnings and threatenings, God's Word came in to Japan to shine and enlighten the people who sat in the darkness of sin and ignorance. The Emperors thought if they shut all the ports and allowed none to go in or come out, they could keep things the way they wanted them. They challenged the "Christian's God," who is "the great God of All," and God has answered their challenge.

Christian schools are flourishing in Japan and Korea, the foster-child of Japan. God's lamps are shining brightly. In Korea as in China, men and women are willing to walk "through the valley of the shadow of death" rather than give up this new religion.

The officials in Japan are still fighting Christianity there and in Korea. They are still making threats and giving warnings. More than that, in Korea they are carrying on a very active persecution, attempting by killing and imprisonment of Christians to stamp out this foreign religion.

You would think by this time that Satan would know that persecution spread Christianity rather than killed it. He tried the same thing hundreds of years ago with your forefathers

and mine. Would you not think he would gain wisdom with the ages?

God has said that the kingdoms of this earth are to become the Kingdoms of Christ. He is saying to Japan and all other countries, "Be wise now, therefore, be instructed ye judges of the earth. Kiss the Son, lest He be angry and ye perish from the way."

So the lamps are still shining in Japan and Korea and the Lamplighters are still going about the King's business and carrying the King's message, looking to Him for safety and guidance. "The entrance of Thy Word" is giving light to many and Satan may fight it all he pleases, but we know that victory belongeth to God.

We should pray especially for Korea where the light was spreading so rapidly and the persecution is now so bitter, that each man and woman may stand true to the faith and that God will uphold and support them through all trials and difficulties, giving special guidance and direction to His Lamplighters, and that the Koreans, having done all possible, may still "stand firm" in thought, word and deed.

MARY A. MCWILLIAMS.

MISSIONARIES AT HOME.

A Ladies' Missionary Society cannot bear fruit in the Foreign Field unless it has its root in Jesus Christ and its flower in the home field. Charity begins at home, though it should not remain there. The light that shines the farthest shines brightest at home.

The Ladies' Missionary Society that seeks merely to aid the Foreign Missions without first and likewise flourishing in the home community is an anomaly and a contradiction which experience has clearly proven.

The tasks in the Foreign Field which demand the aid of our Missionary Societies will fail in their accomplishments, unless the tasks in our own local communities are also at-

tacked. "Tarrying at Jerusalem" and "Beginning at Jerusalem," the great campaign of the Kingdom Missionary program was launched. "Praying at home" and "doing definite missionary work at home" must attend a successful foreign missionary work. The two can be done at the same time, the latter cannot be done without the former. The fruit cannot grow without the root and flower.

If I am careless as to the salvation and welfare of my next-door neighbor, I will not receive much blessing on some contribution or clothing sent to China.

Too often our societies shift all missionary responsibility to the shoulders of our foreign missionaries, and as it were we seek to buy immunity from missionary work by the giving of some small sum. We must become missionaries at home.

A flourishing Home Mission work should include some or all of the following suggestions: There should be a program at the meeting such as will enlist the interest and energies of all present. One of the things I believe every society should do is to send flowers to all the sick of the community, not only to those who are members of the society. A Scripture verse should be attached. This is a definite home mission work.

Taking women from the Bible as examples for our activities, we have Dorcas, who will be spoken of throughout the ages because of her alm-deeds and garments made for the needy. We could do sewing for cases of need in the community, and maybe help some nearby hospital, besides doing the work most societies do for our own Mission stations.

Then Hannah gives us an example for our prayers. She gave her child to the Lord. We should dedicate our children to the work of the Kingdom and continually pray for workers. Have a Prayer Circle, which should pray and work for the salvation of definite souls in the Church and com-

munity. Have special prayer for special things and we have the promise, "If ye shall ask anything in my name, I will do it." "Ask and ye shall receive."

Martha could be an example for our Social Committees and Mary, who sat at the feet of Jesus an example for our Prayer Meeting Committee.

Much good can be done and cheer given by means of letters written to invalids and shut-ins and especially to our missionaries. One society to my knowledge writes at least two letters each month to the missionaries they are helping to support in the foreign field. The different members each take their turn in writing these and their interest is kept alive.

Why not have special services at church to serve as a Rally Day for our societies? Let *all* the congregation know of its work, and its aims, and seek to have every woman in the congregation a member, not only in name but an active praying force to help the society to nobler and better works.

These are a few of the many things which might be mentioned to make our L. M. S.'s thriving missionary centres at home.

As we conclude, we urge each Ladies' Missionary Society to ask themselves the following questions: Are there unsaved people in this community and are we making an effort to save them?

Are we asking our Foreign Missionaries to do in Foreign lands what we are unwilling to do at home?

MRS. E. K. PATTON.

Winchester, Kansas.

FROM THE IOWA PRESBYTERIAL

Since "getting together" seemed the watchword, the Iowa Presbyterial Woman's Missionary Society met August 24, at Morning Sun, in joint session with the Presbytery, the Young People's Presbyterial and the Elders' and Deacons' Conference. The spice of variety and the inspiration of numbers gave zest to the occasion.

In our business meetings we spent much time and effort in trying to adjust ourselves to the program furnished by the Synodical Society, trusting that thus we might work in closer touch and with increased power in Christ's Kingdom.

We gladly own our gratitude to Mrs. R. C. Wyley for skilfully straightening out so many tangles for us. Very precious, too, were the comforting messages she brought us from God's Word; doubly precious from one who had herself tested them in dark places.

There was not one failure in the program. The addresses were of a high order, lifting us to loftier planes of thinking.

In his illustrated lecture, Dr. Dickson led us through some dark places in China, shadowed by sin and ignorance, then flashed before us brighter pictures, faces transformed with the radiance of the Gospel. Then our "Forward" Secretary brought to us many places of interest in the homeland, with the closing picture of the "Banner Blue" before us, as we sang the words.

We are finding our Mission Study text, *The Bible and Missions*, most helpful in inspiring greater faith in God's Word, and deeper love for it.

In our local society we are remembering the spirit of getting together. For several years all the missionary societies of the town have met on the same day, which is kept free from other plans. Once a year we have held a union meeting. This year we have formed a Federated Board of Missionary Societies, made up of two members from each society. This Board meets monthly, on the regular missionary meeting day, but at an earlier hour, making suggestions and plans for co-operation in community work. Providing food and clothing for needy ones; making a canvass of the town for children not in Sabbath School; friendly calls on strangers and shut-ins; "Sunshine" baskets for little people not likely to be remembered

otherwise at the holiday season—these are some of the things we did together.

MAN'S THREE PERIODS.

Edward Bok in *The Atlantic Monthly*.

As I see it, a man should divide his life into three periods.

First, that of education, acquiring the fullest and best within his power

Second, that of achievement: achieving for himself and his family, and discharging the first duty of any man—to see that in case of his incapacity those who are closest to him are provided for. But such provision does not mean an accumulation that becomes to those he leaves behind him an embarrassment rather than a protection. To prevent this, the next period confronts him.

Third, service for others. That is the acid test where many a man falls short: to know instinctively and truly when he has enough, and to be willing, not only to let well enough alone, but to give a helping hand to the other fellow; to recognize, in a practical way, that we are our brothers' keepers; that a brotherhood of man does exist elsewhere than in a war-oration or in an after-dinner speech. Too many men make the mistake, when they reach the point of having enough, of going on pursuing the same old game: accumulating more money, grasping for more power, until either a nervous breakdown overtakes them and a sad incapacity is the result, or they drop "in the harness," which is, of course, calling an early grave by another name. They cannot seem to get the truth into their heads that, as they have been helped by others, so should they now help others.

No man has a right to leave the world as he found it. He must add something to it; either he must make its people better or happier, or he must make the face of the world more beautiful or fairer to look at. And the one really means the other.—*Christian Endeavor World*.

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